Magazine of United Lutheran Church Men

LUTHERAN MEN

September 1961

PACIFIC LUTHERAN THEOLOGICAL SEMINARY LIBRARY

Cover Comment

SEATED TOGETHER at ULCM's convention banquet were Dr. Franklin Clark Fry, president of the ULCA and the Lutheran World Federation, and banquet speaker Andrew W. Cordier, undersecretary for General Assembly affairs of the United Nations. As an international Christian leader and Central Committee chairman for the World Council of Churches, Dr. Fry is deeply involved and conversant with world problems. A former U.S. State Department member and a participant in the original planning of the U.N., Mr. Cordier also is a prominent Church of the Brethren layman. He is well-acquainted with the role of the church—practical as well as spiritual—in the quest for peace. The two world figures had warm words of praise for each other's contributions.

The evening was one to remember. And so was the entire convention. One wag called it the funeral of ULCM, since this was the last convention of the men's auxiliary before the coming church merger. But the real keynote was sounded by Dr. Adolph Stern, dean of the host Wagner College, in his brief welcoming remarks at the banquet. Dean Stern likened the convention to a Commencement, through which the men of the church now only begin *to serve in greater measure! "How appropriate," he added, "that this Commencement is held on a Lutheran college campus."*

The pervading spirit was of reflection, of learning, of preparation for the new auxiliary. This issue of LUTHERAN MEN brings its readers coverage of convention highlights, in pictures and important facts, beginning on page 11. Good coverage of the meeting has already been given by *The Lutheran*. And some related matters will be due additional treatment later on. Meanwhile, complete Convention Minutes are being prepared and will be available to ULCM units wishing to make detailed studies. Watch for our announcement that they're ready.

—*G.T.*

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LUTHERAN MEN

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PHOTO CREDITS: Cover and most convention pictures, pages 11 ff., *Jim Romano;* page 4, *H. Armstrong Roberts;* pages 7 and 8, *Religious News Service;* page 23, *PRT-ULCA;* page 27, *National Lutheran Council.*

Where Social Conflict Is Most Sharp

by

HERMAN G. STUEMPFLE JR

Does the church belong there?

Delegates to the 1960 ULCA Con- tion had just adjourned from a long unresolved debate on the Board of ial Missions "Statement on the Prob- of Nuclear Weapons." The conven- had moved along briskly up to this nt, but now it was suddenly hung up a thorny issue. One of the delegates aming into the halls of the Atlantic y Auditorium was overheard to ex- m to his neighbor, "If only we could rid of the Board of Social Missions!" That homicidal wish probably welled from a level much deeper than mere stration over an unfinished debate. It resses an underlying uneasiness on the t of many church members about the troversial areas into which the Board Social Missions sometimes ventures a serious question as to whether the rch has any business being there. Isn't problem of nuclear weapons, for ex- ple, a technical and political matter? what authority does the church pre- e to speak about it? Shouldn't the rch stick to preaching the gospel and e such secular matters in the hands those better qualified to deal with m? Such considerations as these, I eve, lead some to think the ULCA ght be better off if the Board of Social sions were laid to rest after a quiet or lent death.

Actually, this is destined to happen uary 1, 1963. When the new Luth- n Church in America begins opera- s that day, it will be without a Board Social Missions as we have known it. change, however, will scarcely be noticeable. Evangelism, always the most generally accepted third of the board's tri-partite field of responsibility, will become a separate commission under the new LCA Executive Council. Inner Missions and Social Action, the other two areas in which the Board of Social Missions has worked, will re-emerge as the Board of Social Ministry.

Though the name will be new, the "smell" of its work, like Shakespeare's rose, will be as sweet—or acrid, depending on the point of view—as before. We can safely predict that the Board of Social Ministry will be no less an object of controversy than the Board of Social Missions. It will not be very old before it attracts a mixture of brick-bats and bouquets. Some will praise it for being "at the front" in the church's engagement with the world. Others will rebuke it for wasting the church's resources in battles God never called the church to fight.

Rather than turn at once to a description of program in the area of social ministry, it is important first to look at the perspective from which the work of social ministry emerges. Why does the church believe it necessary to structure Inner Missions and Social Action into its organized life? Is there biblical and theological justification for the work of this board? Could we *really* eliminate social

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The Rev. Herman G. Stuempfle Jr. is associate director for social action of the ULCA Board of Social Missions in New York City.

ministry and remain faithful in our stewardship of the gospel?

Let me begin by stating a thesis: *The work of social ministry is an essential form of the church's response to the gospel in the world today.* In other words, there is nothing optional or extracurricular about this phase of the church's task. It is a fundamental part of the mandate the Lord has laid upon his church. The church cannot throw it off without ceasing to be the church.

Basically, the gospel is the joyous announcement of God's loving involvement with his world. Hints of this appear in the opening chapters of the Bible. The universe and life, the ancient writer declares, did not appear by chance. They issued from the design and creative labor of the Almighty who looked upon "everything he had made, and behold, it was very good." (Genesis 1:31)

The chief and privileged place in this created order God gave to man. But man was discontent with his situation. He rebelled against his freedom-within-limits and tried to seize for himself a position equal to God's. He wanted to be dependent upon no power outside himself and to be responsible to no authority beyond his own will. This attitude of self-assertive defiance is what the Bible describes in the story of the Fall. It is not so much the record of one man (Adam) as it is the universal history of *all* men.

The result of man's persistent tendency to insurrection has been to open the order of God's world again to the chaos from which God had rescued it in creation. When each man becomes a center for his own life, he inevitably collides with his neighbor. He becomes his brother's exploiter rather than his keeper. God's good gifts in nature are transformed from resources for the benefit of all into prizes for the enrichment of the strong and enslavement of the weak. The world turned from a community of mu service into an arena of clashing egos

How has God dealt with this t legged upstart who strides through creation spreading chaos? The Bible clares that he has neither annihilated n nor abandoned him. He has rather jud him (for a holy God cannot pretend doesn't exist) and struggled to rest him (for a loving God will not leave n even in self-inflicted suffering).

The Old Testament is actually record of God's relentless pursuit of rebel children told in terms of his deal with the people of Israel. Israel was b the object of God's judgment and me and his agent for bearing the knowle of his will to the whole world. Throu events in history, through phenomena nature, through the songs of poets a the preaching of prophets, God ceasel ly rebuked, consoled, wooed, and sou to re-make this nation of men into people whose life together would rev his eternal purpose.

In the New Testament, God's strate of involvement with his world took fresh turn. He came among men in form of man. He identified himself fully with humanity that to eyes of fa Jesus of Nazareth was the carrier God's own life. In this man, God to upon himself all the evil which streak his creation, and, finally, even death self. Far from being remote from hostile to his delinquent creatures, G showed himself in Christ to be one w us. He came among us for our sake.

Out of this unique event there spra a new people. Jesus' life, death, a resurrection produced the church. Fr the beginning, the church saw itself n only as the object of God's action

e church is
ally concern-
with burning
blic issues.

rist but as the agent of that action for
e world. "As the Father has sent me,
en so I send you," Jesus had said to his
st followers (John 20:21). The church
as to be the continuing instrument of
od's loving involvement with his world.
This is the perspective from which the
rk of social ministry must be seen. Put
gatively, social ministry is the church
fusing to be detached from the world.
ecause God entered human life fully in
rist, the church cannot withdraw itself
om any of the world's ugliness or pain.
ke its Lord, the church must be there
o. It cannot minister from a distance,
t must make humanity's anguish its
vn.

Put positively, social ministry is the
urch being faithful to its call to world
volvement. Recalling that "God so loved
e *world* that he gave his only-begotten
n . . . ," the church recognizes that the *world*, with its myriad relationships and activities, must be the focus of its love, too. Concretely, this means God is *at least* as concerned about how men care for their aged and ill, or govern each other, or transact business as he is about how they pray. And the church dare not be indifferent to anything about which God cares.

Through social ministry, the church involves itself with the world at two levels: (1) the level of personal human need; and (2) the level of inter-group relationships in society. At the first level, this involvement takes the form of *inner missions* (it will be "social missions" in the new church.) At the second level, this involvement is called *social action*. Let us take a closer look now at each of these forms of response to the gospel.

Human need has many faces. We recognize it in an aged widow without a

home, an unwed teenage girl facing childbirth, a prisoner bearing society's judgment upon his crime, a retarded child whose future is highly uncertain, a mental patient twisted by the pressures of life in our complex age. Statistical studies reveal a sharp rise in most of these categories of need today. The longer life expectancy resulting from advances in medical care, for example, has multiplied the number of aging people in most of our communities.

From the beginning of its life, the church has identified itself with the broken members of the body of humanity. Jesus' affinity for the afflicted and the outcast was a continuing pattern in the early church. The Christian community received with trust the love he offered and then shared it in gratitude with those who most needed it. This sharing was often a concrete act in response to a specific problem. In the church's first days, for instance, a special staff was appointed to see to the distribution of food among widows. (Acts 7:1-6).

In every century of Christian history, the church has found ways of answering the summons implied in the Lord's words: "Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me." Christians have understood that vital faith will never fail to express itself in serving love. They have known, with Luther, that God does not need our service, but our neighbor does.

Inner Missions is simply the church's organized way of reaching out in love to meet the neighbor's need. Sometimes it has taken the form of an institution which the gifts of Christians have built to care for the very old or the very young who have no home of their own. More and more frequently today, inner missions

Hiroshima several years after the first A-bomb was dropped. BSM studies current problems so the church can speak intelligently to the world today.

concern finds expression in agencie where trained Christian social worke help people deal with their problems from which specialized chaplains go o to carry the word and sacrament people in hospitals and prisons.

None of these professional service however, can ever substitute for the in aginative and sympathetic response eac congregation must be making to need people of all types in its own membe ship and in the community around i The work of serving love cannot be don

y proxy. Wichern, the father of the ner mission movement in Germany, nce said that every congregation must e "an assembly of true lovers" as well s an assembly of true believers.

At the national level, the Department f Inner Missions of the Board of Social Missions is our church's major resource n the ministry to human need. The de-artment works with institutions, agen-ies, and synodical committees in an ffort to raise the level of service offered y the church. The church dare not let s standards fall below the best private nd public resources available. The de-artment produces printed material, such s "A Message for the Day," a weekly orship guide for shut-ins, which aids ongregations in their ministry of love.

Above all, the department engages in rograms of study and research in order o help the church define more sharply s role in the rapidly changing social elfare scene. What *is* the place of the hurch in a society where human need increasingly cared for by public serv-es? This is a serious question for a body f people whose life must always be haped by one who came among men not to be served, but to serve" . . . Any nswer must do justice both to the new ocial situation in which the church lives nd to its unchanging imperative to trans-ate mercy received from God in Christ nto mercy rendered to the neighbor in eed.

The second level of the church's in-olvement with the world—that of inter-roup relationships in society—carries us nto the realm of *social action.* Here is here the work of social ministry is most pen to misunderstanding and most like-y to stir controversy. Yet, if the church ere to do nothing, it would be guilty of urning its back on a large part of the world into which God came face forward in Christ.

Man's life has never been a purely private enterprise. From the beginning, man has always been a participant in some form of community, be it family, clan, or nation. He both contributes to these larger groups of which he is a part and is affected for good or ill by their impact upon himself. "No man is an island . . ." These familiar words point up the inter-relatedness of human life. We are all bound together by an intricate cross-pattern of social, economic, and political relationships.

In the 20th Century, the power of the large-scale group has been accelerated and extended. Modern communications have brought nations once remote from each other into dynamic interaction. An America which could live in comfortable isolation a century ago now feels every tremor of change in Laos or the Congo. Decisions made in government offices in Moscow and Cairo have immediate repercussions in the streets of Minneapolis and Columbus. We are world citizens, whether we want to be or not, and the future in which our children and grandchildren will live is being hammered out in the workshop of international politics.

Similar forces *within* the nation are giving the group new dominance over the destiny of the individual. Look, for example, at what the technological revolution has done to the realm of work. No longer is this generally a private relationship between an employer and his apprentice or a craftsman and his customer. The economic life of man is a vast complex in which the policies of big business, big labor, and big government carry much more weight than the decisions of particular individuals. A steelworker in Pittsburgh may lose his job

through no fault of his own, but because a shift in the economy reduces the demand for steel. A migrant worker in California may find his living facilities improved, not because of his personal protest, but because a new law passes in the state legislature.

Through social action, the church seeks to express God's concern for the social process. Men are hurt, not only by direct blows from other individuals, but also by being caught in the conflict of social groups. Men are helped, not only by private deeds of mercy, but by policies, laws, and decisions in the larger communities of which they are part. This is why the Bible, especially in the prophetic books of the Old Testament, speaks so much about God's will for justice. Justice is the form love takes among men in their social groupings. One sound law may do more than a decade of direct service to lift burdens of hardship from men's backs. Thus, inner missions and social action always complement each other in the church's response to the gospel.

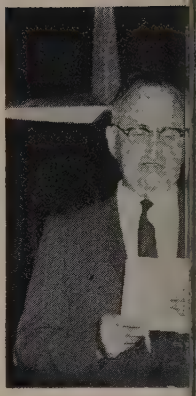
One of the tasks committed by our church to the Department of Social Action of the Board of Social Missions is the study of crucial public issues of the day. Such matters as race relations, politics and armaments, the industrial order, and marriage and divorce are held under the light of the word of God. The purpose of these analyses is not to produce "Christian answers" to these urgent social questions. These complex issues do not yield to simple resolutions. Rather, an effort is made so to inform the consciences of men with biblical perspective that a recognition of God's overarching purposes for human life will shape their responses to the major problems of our time.

The department also seeks to engage Christian people in the discussion of pu lic issues by bringing them together workshops and conferences. Sometim these meetings deal with a specific qu tion of current importance. During t past three years the department h worked with the synods in planning series of "Conferences on Social R sponsibility." These meetings have help both pastors and lay people to thi through the nature of the church's task the world of today.

Still at an experimental stage in t department's work is the Faith and Li Institute program. This venture repr sents an effort on the part of the chur to bridge the gulf which too often se arates the church life and the work li of the laity. Small groups of people fro the same occupation or profession a invited to spend a weekend discussing t implications of their Christian faith f the responsibilities and decisions whic confront them in office or shop. Suc institutes have been held or are planne for physicians, salesmen, policemen, law yers, politicians, labor union official management personnel, and nurses. Ov these weekends an effort is made, as TV producer put it, "to bring religio down where the rubber hits the road!

Some ticket stubs bear the legend, "N good if detached." That's an excelle phrase for the church, too. The church worthless, indeed it is no longer th church, if it cuts itself off from the worl in which God has set it to serve. Soci ministry is the mark of an involve church, reflecting the loving involvemer of God with his creatures at every poi of human experience. Through the du tasks of inner missions and social actio the church goes with its Lord to stan beside men where personal need is mos raw and social conflict most sharp.

TUDY,
USINESS &
ELLOWSHIP
. . .



1. Registration desk was kept busy throughout the thr
day meeting as more than 300 delegates and visitors mo
in and out; local boy scouts did their bit as bell boys. 2. Pr
ident Mauney opened the convention at 2:30 p.m. August

. . . at the 23rd ULCM Convention

1. Keen attention was paid at both business sessions and lectu
on "Frontiers of Churchmanship." 2. ULCA President Fry w
a spellbinder with his devotional studies on "The People of Go

THE FIRST THREE DAYS of August were ed with study, business and fellowship more than 300 delegates and visitors the United Lutheran Church Men nvention at Wagner College.

This was the last convention of ULCM such. When next the men of the urch meet it will be as a brand new xiliary in the new Lutheran Church America—which comes into being xt year by the merger of the ULCA h Augustana, Suomi and the AELC. As mentioned in COVER COMMENT side front cover), this last ULCM nvention took on the atmosphere of Commencement, with the auxiliary raduating" from past problems and st accomplishments to move into a v and larger world of opportunity.

The convention had its "final exams" the form of reports and appraisals its situation. It had its commencement dresses in the form of outstanding lectures and the appearance of dignitaries from the church and public life. It even elected its "alumni officers" who will guide the auxiliary through transition to its new state.

Planned in cooperation with the church's Board of Social Missions, the series of convention lectures—closely paralleling the board's Christian Social Responsibility emphasis—was very well received. LUTHERAN MEN expects to reprint from these lectures in the near future.

Lecturers included William Muehl of Yale Divinity School, who spoke on "This Troubled Earth"; Dr. William Lazareth of Philadelphia Seminary, on "The Faith That Forms Us"; and Dr. George Forell of Chicago Seminary, on "The Vocation That Claims Us."

Also tied in with the overall theme "Frontiers of Churchmanship" were the Bible studies conducted by ULCA Pres-

acious auditorium at Wagner College pro- ed plenty of meeting and exhibit space.

ident Franklin Clark Fry who acted convention chaplain, and the evan ism-breakfast message of the BS Pastor J. Bruce Weaver.

In business sessions, these signific points were noted in reports—

- ULCM chartered 246 new congre tional units since January 1959. T auxiliary now has approximately 30,(members in 1300 units.
- Liaison between ULCM and the theran Laymen's Movement is on upswing. ULCM stewardship leaders receive kits of LLM materials, a they're using them. Every indicat shows that the church's manpower increasingly being enlisted to carry stewardship functions in the church large.
- But money stewardship within ULC is poor. Contributions are running behind. All units strongly urged to re their apportioned share now. Budget for 1962 is $41,000.
- Honorary Life and In Memori memberships continue to be popular a means of paying tribute to pastors a other leaders. During the past bienniu 374 persons were so honored.
- Scouting Department, in addition promoting scouting and Lamb and I Deo et Patria awards, is now activ engaged fostering better contact w service personnel on the part of the lo congregation.

1. Dr. George W. Forell, one of three s cial lecturers, is welcomed to the conv tion by ULCM President Mauney. 2. large banner kept the convention the before the assemblage. 3. Delegates w worried about the auxiliary's financ condition. 4. Convention chairman Geo Schwarz talks things over with Dr. E Freese, chairman of Joint Planning Gro

Singled out for particular recognition re the Rev. Lawrence Reese, Lutheran n' columnist; and the Rev. Raymond meyer, Dr. Fry's assistant who acts adviser to ULCM. 2. The UN's Andrew rdier said America's national image st be redefined for the rest of the world.

• Evangelism had much success this year with the King's Men Crusade emphasis from Easter to Pentecost. Spiritual retreats for men are on the increase across the church.

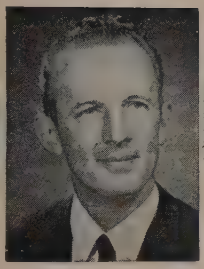
• LUTHERAN MEN, although much-improved in content and quality, suffers financially because subscription list does not grow fast enough. Readers and leaders asked to help, and invited to address comments and suggestions to the editor.

The convention is over—the results are just beginning. The men of the ULCA now move on, in the words of President Mauney, "to a new life of greater vigor and usefulness in service to the congregation of the new merged church."

cers and Executive Committee mem- s line up at installation: Richard H. ll, treasurer; J. Russell Barley, first president; Marvin Barnett; J. J. Lentz; Earl Freese, secretary; Dr. Maynard lock; Eugene H. Kelchner, second vice sident; Leo Schwerin; Oscar Lingle; rey Mauney, president. Complete di- ory of officers appears on page 33.

Banquet-goers were treated to several numbers sung by New York opera
Margery Mayer Steen, mezzo-soprano and a Wagner College faculty mem
Her husband Dr. Sigvart Steen, Wagner choir director, led group sing

Head-tablers included Augustana's Carl Jacobson; convention chairr
Schwarz; NY & NE Synod president Dr. Alfred L. Beck; host ULCM pr
dent Clarence Neun and wife; J. H. Oetgen; Dr. Fry; speaker Cordier; to
master Freese; Mauney and wife; Barley; Kelchner; the Snells; Dr. Fred
Sutter, chairman emeritus of Wagner's board; Mrs. Stern and the de



MAN TO MAN

by LAWRENCE M. REESE

The Educated Reflex

ALL DAY LONG the judge of the city enile court listened to stories of youth rouble. One by one young Americans aded before him—first offenders and eaters, kids who were scared and kids swaggered. To the observer the day court was a combination of pathos, ust and even horror. But there was pleasant surprise: the judge. To the ed first offender, he was a counsellor made scared kids listen. To the y, he was the strong arm of the law, al match for the toughest kid in the g. To all kids, the judge was a father, ell as judge. It was very obvious that judge had found his life calling.

hy was the judge so well suited for ask? Because he possessed educated tal and emotional and spiritual re- s. For years he had disciplined his r reactions both to deal with justice to rehabilitate the offender. As a re- tough kids called forth his best. ugh the years he recognized that his reflex of anger had to be turned constructive channels. Thus his -in "anger converter" made him a otch judge.

A study of mental and emotional reflexes can be fascinating. An orchestra plays a lively tune and toes start tapping out the rhythm. A motorist hesitates momentarily when the light turns green and the fellow following honks his horn. The aroma of bacon and eggs pours out of a neighbor's kitchen and you can hardly wait to get to the breakfast table.

All Sizes and Types

Reflexes come in many sizes and types. One person faints at the sight of blood; another is eager to bind up the bleeding cut. One person runs away from struggle and another thrives on it. One person reacts with a grudge if someone disputes his opinion and another welcomes a clash of wits. One church member reacts pleasantly and reverently to the "Living for Jesus" and another wishes that the compilers of the hymnal had skipped it!

Patterns Can Grow

Now check on some of your own reflexes. What causes them? Good, bad or indifferent, two things are certain: (1) why you react as you do is due to many and complex reasons; and (2) reactions

can be disciplined and educated. Think how many reactions center about self: "I don't like cats," "I'm afraid of the power of today's labor unions," "I'm against big business corporations," "I'll never develop the ability to go up to strangers and engage them in conversation."

Preoccupation with self limits the growth of our reflexes. In contrast, the power of a new affection matures reflex actions. Remember how the disciples originally were interested in their own welfare and then willingly gave their all in behalf of others? The parable of the Good Samaritan demonstrates interesting conditioned reflexes, too. What's more, two very religious men, a priest and a Levite were walking around with unhealthy reflexes.

Motives and Reflexes

Maybe reflexes are complicated but one thing we know: proper motivation produces good reflexes. Helping boys in trouble was the calling of the judge of the juvenile court. Helping one in need was a way of life for the Samaritan. For a Christian, the "unnatural" reflex of love and concern becomes "natural." Moved by Christ's spirit we slowly gain in the struggle to love the unlovely and sacrifice with no personal gain in return. But it is a struggle all the way and we don't all start from the same place. One man redirects more hostility in a month than another does in a year! The price of developing the Christian reflex often comes very high. Years of discipline may be needed.

Maybe you've tried to redirect your reactions and failed. Have you failed because you had decided to go it on your own? It can be rather discouraging to forgive until seventy times seven if all we have is our own resources. Some us wouldn't get half way. But there resources beyond our own. God st to share of himself at the point of inadequacy. And God is never lim by any seventy times seven.

How do your reflexes stack up? P ably good, bad and indifferent. Bu we're ever going to make any real pression on the world we'll need hig motivated Christian reflexes. If your flexes are still in the elementary sc grades, why not let God help you to them through high school and college

Book Review

SAFE IN BONDAGE by Robert W. Sp Friendship Press: New York, 1 166 pages. $2.75, paper $1.50.

The author sees a twofold moti the American church. The first is desire to keep abreast of the mo increasing population, and the sec to provide assurance and comfort in rootlessness. On this basis, the heri of Protestantism must be adapted to changing pattern. This is illustrated the depiction of the crisis to be w stood by the claims of the gospel w is manifested in the organizational fo of Christianity. Among other things, discussion of the evangelical acad will be particularly interesting to Lutheran layman. The same can be of the description of the "koinoia" f in Georgia or the problems confron the downtown churches. The revie does not feel it necessary to indi further the rich contents of the boo this much should be enough to whet appetite.

—Benjamin Lotz, Susqueha University, Selinsgrove, P

NEWS of Men and their Activities

Florida Synod ULCM held its 14th nual convention in June at First ited, West Palm Beach. Theme of the eting was "Christ is still calling n"—particularly appropriate because legates and visitors shared in cele- ating with Dr. Paul E. Arnold, host stor, his 25th anniversary in the min- ry and First Church's 35th anniversary. hn Newman of St. Mark, Coral Gables s banquet speaker, and J. H. Oetgen, LCM executive secretary, brought a cial message. New officers were cted and Honorary Life Memberships re given to Dr. Royall A. Yount, oyd A. Castor, Dr. Arnold and Mr. wman.

Dates for conference meetings were nounced: *North,* Sept. 24 at St. Luke, ke City; *Central,* Sept. 16 at St. Paul, arwater; *South,* Sept. 17 at Luther morial, West Hollywood. Lutheran n of Florida *Retreat* will take place t. 7-8 at Camp Emanuel, Groveland.

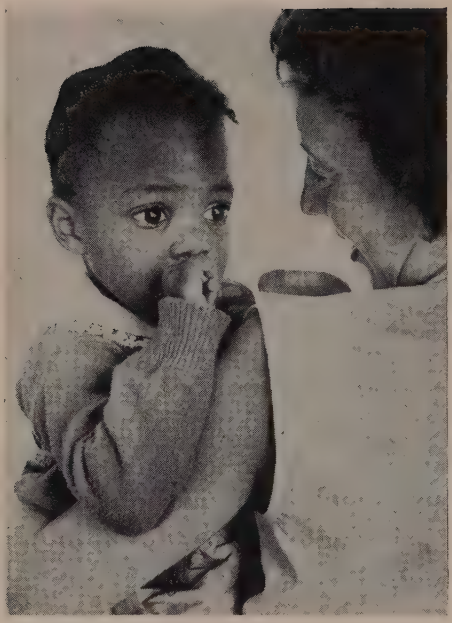
* * *

Mammoth Lutheran Men's Rally is eduled by *Central Pennsylvania LCM* for October 14 at the Scottish e Cathedral in Harrisburg. With an endance goal of 2000, the committee l President Oscar Lingle have secured Richard T. Sutcliffe of the ULCA Press, Radio and TV Department as speaker. The rally will be preceded by the annual meeting of the synodical ULCM at Bethlehem Church, Green and Division Streets.

* * *

Other upcoming synodical conventions are: *Ohio,* Sept. 22-24; *Illinois,* Sept. 23;

NEW OFFICERS of Florida ULCM pose with other VIPs at recent meeting, front: Jack Oetgen; Roger Gruetzmacher, secretary, Luther Memorial, West Hollywood; Floyd A. Castor, president, St. Paul, Tampa; Harry L. Rist, vice president, and the Rev. Robert E. Grefe, executive committee member, both of St. John, Hollywood. Back: Walter A. Sackman, treasurer, St. Peter, Miami; Dr. Paul E. Arnold, pastor of host church; Dr. Royall A. Yount, synod president.



"TLC—Tender Loving Care," a photo by Paul Ockrassa of The St. Louis Globe-Democrat, won top honors from the Lutheran Society for Worship, Music and the Arts for picturing "the love of God shown in Christ's redemptive suffering, love that is reflected by loving Christians." Photo was displayed at the June, fourth annual conference of LSWMA in Ann Arbor, Mich.

Pacific Southwest, Sept. 23; *Pennsylvania Ministerium*, Sept. 23; *Indiana*, Oct. 7-8; *North Carolina*, Nov. 1.

* * *

Fred Riesz of Pittsburgh, a first-year student at Gettysburg Seminary, was elected president of the *Luther League of America* at its 66th convention in August on the campus of the University of Illinois. He succeeds Robert J. Menges, Menges Mills, Pa.

* * *

Merger news continues to dominate as a subject of releases appearing from the ULCA and the National Luther Council. As most Lutherans know now, the ULCA becomes one next y with Augustana, AELC and the Suo Synod. Constituting convention tal place June 28-July 1, 1962 at Cobo H in Detroit, with each of the bodies ho ing its own final convention just befo The new Lutheran Church in Amer will begin functioning officially on Ja uary 1, 1963.

The United Lutheran Church H nominated 79 clergymen and 77 laym for election to the Executive Coun Court of Adjudication and eight boa of the new 3,250,000-member church.

* * *

LUTHERAN MEN expects soon to bringing its readers specific news cc cerning plans for the men's auxiliary the new LCA. Dr. Earl Freese, secreta of ULCM, is chairman of the *Jo Planning Group* whose members also clude; *Augustana*—Earl High, Bertran Neb.; John Olson, Worthington, Min Robert H. Olson, Sacramento, Cali Arthur E. Wanfalt, Miami, Fla.; C Jacobson (consultant), Rock Island, *Suomi*—Carl W. Johnson, Ishpemin Mich.; The Rev. Mathias Ruohonien Eveleth, Minn.; Uno Kivela, Gilbe Minn.; Paul Kellhoffer, Painesville, Ohi The Rev. Ahti Karjala (consultant Neganuee, Mich. *AELC*—The Rev. En Mortensen, Tyler, Minn.; President A. Farstrup, Des Moines, Iowa. *ULCA*- Aubrey Mauney, Kings Mountain, C.; Richard Snell, West Reading, P Eugene Kelchner, Merchantville, N. J. H. Oetgen, (consultant), New Yo City. These leaders have already he two meetings and will be spending muc time over coming months working o policies and directions for the new au iliary. Important questions currently u

r study are such as these:

Should every adult male member of church be considered a member of theran Church Men, or should membership be restricted to those who "join" d attend meetings?

Should the international auxiliary's dget be raised from free will offerings meetings, member dues, special offers, out of the budget of the church, from gifts made directly to LCM adquarters?

Should the full-time staff include just e executive secretary, or two, or what? Should the program center only about congregation? Should it be to edue the laity about the church and its nctions? Should it gear itself toward engthening men to relate religion to ir daily lives? Should it be purely social? Should the men of the church be the official sponsors of the boy scout program?

The JPG invites correspondence on these and related matters. Dr. Freese's address: 113 Dake Street, Rochester 17, N. Y.

UR ULCM Honorary life memberships re presented recently at the NE Philaphia District meeting. Recipients, as tted: Francis Eckbold, St. David's, ademy Gardens; George H. Sampson d Charles D. Schraishuhn, St. John's, tyfair; also Harry F. Shirey, Salem, nkford, in absentia. Standing are the v. Orion A. Eichner, Salem; the Rev. ster Stoneback, St. David's; the Rev. rl W. Weber, St. John's; Leroy R. Platt, District ULCM president; and Dr. ares G. Beer of Elkins Park, former CM honorary life chairman who made presentations.

LUTHERAN CHURCH merger documents signed—Members of the Executive Board of the United Lutheran Church in America look on as the Rev. Dr. Franklin Clark Fry (seated, second from left) president of the ULCA, and the Rev. Dr. George F. Harkins (second from right) sign Agreement of Consolidation which will lead to merger of the ULCA with the Augustana, American Evangelical and Finnish Evangelical Lutheran Churches into a new 3,250,000-member denomination to be known as the Lutheran Church in America. Seated at left is Dr. Edmund F. Wagner, ULCA treasurer, and at right the Rev. Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania, largest and oldest of the ULCA's 32 constituent synods.

LUTHERAN MEN . . .

good reading for all Lutheran Men

see page 3 for subscription information

It's Tough To Be A Christian In Busines

by ED BEYERSDORFF

So—you've always had a hankering to be a business tycoon? Well, here's your chance to look at some the decisions you might be called upon to make, if you we the head of a large business firm!

This topic takes an honest look at some of the proble faced by the Christian in the business world. The reality a the harshness of the problems are not minimized. Our te dency to compartmentalize our lives—and leave Christian at home when we go to the office—also receives its due noti

During the discussion period you are invited to becor a member of the board of directors of several companies— work out solutions that will satisfy your Christian conscien and still keep your head above water in the business wor Most of these problems would be a tough test for the wisdo of a Solomon! See what solutions you *can find.*

PERHAPS THE TITLE of our topic, "It's igh to be a Christian in Business," ht be condensed to "It's Tough to be Christian," for no matter what our ans of livelihood may be, our pathway ough life is an obstacle course that is by-trapped with sinful temptations and s of our spiritual convictions at every n.

But we can still add the words "in iness" and have our discussion sub- apply to all of us for we are, each us, in business after a fashion. If we n our home we are in the "home and ntenance" business. If we are mar- we are in the "family" business. We our services for a wage. With our es we become "purchasing agents" housing, food, clothing, transporta- , education, investments, entertain- t, etc. We are employers, too, for we oloy the milkman, the dry cleaner, the merchant, the repairman, and a host others.

o, as we think about and discuss "It's igh to be a Christian in Business" it be helpful and perhaps humbling if compare our own practices as "little inessmen" with the problems and de- ons that confront the professional inessman, and how we expect him to duct his business.

iness Operates in a -Christian World

Ve must remember, first of all, that iness is conducted in a world that does unanimously accept Christian prin- es—and among people who have ving and flexible ideas about what Christian principles really are. There are many who believe that any practice that is legal and in accordance with the laws of the country is also correct according to Christian ethics. There are others who are sure that as long as they are honest, treat people well, support charity, and do what they believe to be right, they are good Christians.

So we see that a businessman may be acting in a way which conforms with *his* idea of Christianity and still be entirely contrary to Christian principles as we, who are better informed, know them.

We must also consider the conflicting interests and goals of business, which is of this world, and Christianity, which is primarily concerned with eternity.

The object of business is to make a profit. There is nothing sinful about making a profit, if it is honestly gained. Profit is to the businessman what a wage is to the hourly worker, or a salary to the office employee. A profit is also the reward for money invested, an invention conceived, or a superior service rendered. Therefore, profit, which is the goal of business, is not unchristian in itself.

The conflict between the world of business and Christian ethics begins, however, when profit becomes the goal, no matter how—or at whose expense—it is obtained.

This sounds like a rather simple definition of Christian profits and unchris-

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Mr. Ed Beyersdorff is editor of The Milwaukee Lutheran. *This is the Inter-Lutheran Topic for October.*

THE INTER-LUTHERAN TOPIC FOR OCTOBER

Suggestions for a Devotional Service

Hymns: "Behold us, Lord, a little space"
"O Son of Man, thou madest known"
"Forth in thy Name, O Lord, I go"

Psalm 31

Scripture Readings:
Genesis 30:25-43
I Kings 21:1-24

tian profits. It ought to be easy for the businessman to know when he is going off the beam. But this is not always the case, because the businessman is seldom the sole architect of his decisions and policies.

The Businessman is Not a Free Agent

A businessman is frequently forced into a policy he dislikes by unethical competitors. There is a great deal of rivalry in business and the battle for patronage and sales very often becomes intense. When a Christian businessman finds himself locked in a competitive battle with unscrupulous adversaries, his principles place him at a distinct disadvantage. And sometimes, under these conditions, he cannot do what he would like to do.

Consider the businessman who is under the control of a board of directors. The directors are charged with the responsibility of safeguarding the millions of dollars invested in the business. The people who invested this money look to the directors to operate the business profitably so that they will receive a divide Thus a businessman is sometimes pla in a vise. From one side he is pressed directors seeking results in profits, w from the other side he is squeezed competitive conditions which make honest profit difficult. Many a busin man who has placed principles ab tarnished profits has relinquished an portant position and fine income un such circumstances.

Others, however, and they may be as noble in their principles, attempt hold the fort. They make the minim compromises they feel necessary in hope that they can ride out the storm then restore Christian principles.

The judgment of this method is of vindicated, for the history of busin proves that very few unscrupulous b nessmen and businesses have enjo lasting success. Unethical business op tions may appear to be succeeding fo time, but eventually they almost alw fail.

The Businessman Must Protect Himself

Let's look at another case where businessman may be forced to act agai his preferred principles. All of us under the law of self-protection—and is not contrary to Christian ethics. T a businessman is often compelled to t measures to protect himself against th who would take advantage of him, cluding people who consider themsel to be Christians. As we heard previous business is done in a world where all not accept Christian principles or pract them in all they do.

For example, let's look in on a re store. A lady returns a dress which has just purchased. She points to a t under the sleeve and demands the refu

er money. The clerk points to a sign
ne store which reads "All Sales Final"
refuses to accept the dress and return
money.

t first we might say that this is un-
stian—that it is taking money for
ty merchandise. We might call it
ating.

ut let's look and see why the store
forced to establish this policy. It
nd that frequently a woman would
e in on a Saturday morning to pur-
se a dress for a fancy party she was
nding that evening. On Monday morn-
she would return the dress for a re-
d, explaining that her husband didn't
it, that she had changed her mind,

was plain to the trained eyes of the
ekeeper that the dress had been worn.
re were the slight soil marks around
collar. Often there were small spots
re a drop slipped from the cocktail
s. But the lady insisted that she put
dress on only to show her husband,
etc.

fter the store suffered this costly ex-
ence often enough to sustain serious
es it was forced to establish a "no
rn" policy in self defense. Perhaps
policy is as unfair as the people who
ght it about—but it serves to explain
of many cases where "It's Tough to
Christian in Business."

ther Case of Self-protection

or another example let's look in the
of employee relations. There are a
dred people working in an office and
ty of them are model employees. Of
remaining ten there are those who are
tually late in the morning, those who
hours of time in the washroom each
and those who keep others from
their work with repeated visits, and so on.

One day the businessman in charge of this office discovers how much these ten employees are costing the company—in unearned wages, unfinished work, and disruptions. So he discharges the serious offenders and draws up a code of rules. These rules apply to everyone and also penalize the infrequent violators to the extent of costing them demerits against raises and advancements.

Viewing the rules and the consequences, without knowing why they were instituted, might cause us to say this businessman is lacking in Christian love, or we might accuse him of thinking only of profits. Yet, an understanding of the reasons for the rules permits us to see that they were conceived in self-defense.

Thus we have two instances, of many that might be cited, to show that the unchristian people with whom a businessman deals—or people who forget their Christian principles—often cause a businessman to act in a manner which appears to be unchristian.

But He's Not Always a Victim of Circumstances

What has been said about the businessman up to now has not been said with the purpose of painting all businessmen as victims of circumstances.

It is unquestionably true that some businessmen are unscrupulous. Some are unchristian, some are not firm enough in their Christian convictions to resist the temptations which the business world offers in such abundance, and some do not have the proper concept of the place and purpose of business in the life of man.

In a recent issue of *Dun's Review* this statement appeared: "Business is an ac-

cessory to the art of living, not the primary function of life." We might say the same about entertainment, or eating, or automobiles, or clothes. There are people who make these the primary function of life—and there are some who put business in the same category.

Perhaps the main reason why "It's Tough to be a Christian in Business" is because the businessman, too, is a mortal human being. He's subject to the same human weaknesses, the same sinful desires, the same natural impulses that every Christian must battle every day of his life.

Money and Power Are Constant Temptations

It takes an exceptionally strong Christian to practice Christianity in business because the two principal ingredients of business—money and power—are the chief incendiaries of sin in this world.

Because the businessman uses and controls more money—and because money is the backbone of business—the Christian businessman must be ever on his guard. He must keep money in the role of a commodity—a business tool—like the items he buys and sells, and like the machinery in his plant. He must never permit money to warp his sense of values —or to become an obsession with him.

Power, like money, can also become a narcotic that can cause a businessman to lose his sense of balance and proportion. A businessman must use his power to direct his business, and this power cannot help but have an effect upon other people in various ways. But the Christian businessman must never lose sight of the fact that the authority he has comes from God, and that the people over whom he exercises direction are also sons and daughters of God.

The Christian businessman faces same dangers that tempt all of us. W apt to make a new home our life wrap ourselves up in a new automo or a hobby, or gadgets of some kind are in danger of doing this to a p where they become obsessions, and are willing to sacrifice our time, health, and sometimes even our ciples, to obtain them.

Likewise the businessman is in da of having his business or his positio toxicate him to the point where it comes so important that he is willin sacrifice everything, including his s on its altar.

The Businessman Lives in a Goldfish

But the businessman, particularly "big" one, is faced with many more portant decisions, and beset with m more temptations, than are most of And he must make these decisions resist these temptations while he is li and working in a goldfish bowl.

The businessman is much like the fessional ball player whose name app in the box score every morning. After name are shown the number of hits errors he made. If the morning pa printed the box score of our prev day's activities, how many times w it show errors of Christian princi against us? This public display of er is something the businessman must f and most of the rest of us can avoid.

A big businessman is called upon to a salary scale that will shape the liv standard of thousands of people. H called upon to choose a site for a fact that will determine the economy of entire city. He must make decisions can multiply or liquidate the life savi of thousands. Yet, in most cases t results are only the by-products of

ILITIES at Berlin's large Marienfelde Refugee Reception Center were being taxed ly and August as the largest number of East Germans to flee Communist dom- on since 1953 flooded to the West. Khrushchev's threats and fears that access est Germany might soon be sealed was stimulating the rate of flight to near d proportions. In most cases, East Germans were leaving with little if any baggage. rs of the Evangelical Church in Germany manning counseling stations at recep- centers noted that a large percentage of the predominantly Lutheran refugees ly welcomed opportunities to worship freely.

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decision.

e arrives at his decisions after weigh- nany factors and considering many ts. Unfortunately, however, the tian approach to some of these fac- is not always the same as the ap- h which seems most practical in a y-motivated world. And this is where ord "tough" in our discussion title pressively true!

e Christian businessman must ask lf, over and over again: "Is this so tant that I am willing to violate my tian principles to gain it?" Sociolo- know how difficult it is to answer uestion correctly. Economists know naximum profits in business some- require the wrong answer. And men frequently decry the fact that standards have deteriorated to the where the church's concept of ethics he world's concept of success are ger compatible.

Back to the Beginning

And so our conclusion is pretty much a repetition of our opening remarks. It is difficult for any of us to be Christian in this world, because the goals of the world and the goals of Christianity are often so contrary—and because we are all sinful beings, susceptible to greed, selfishness, vanity, love of power and money, and all the other lures of the devil.

As long as the false gods of money and things are considered yardsticks of success, Christian principles will be stumbling blocks to those who seek such vain glories. The businessman who seeks only profit, without consideration for his fellow man, is simply not a Christian. The businessman who hopes to build his success by underpaying his employees, cheating on the value of his products, or using unfair practices with his dealers, also is not a Christian. And, of course, the non-businessman who seeks to gain a dollar at

the expense of another is also not a Christian!

A true Christian places principles above success as the world measures success. He is willing to sacrifice profits or personal gain to maintain principles, for personal gain and profits are not most important to him.

This makes him a rare bird in this world—the kind of bird that worldly people frequently cannot understand. It also means the Christian will not engage in some businesses or will not want to meet the requirements of some businesses. The Christian will recall the biblical admonition that we are in this world, but are not to be of this world.

Summary

So we see that "It's Tough to be a Christian in Business" for these reasons: (1) Because business is conducted in a world that is not entirely Christian, (2) Because business needs to defend itself against sinful people and a greedy world, (3) Because business is conducted by humans who are themselves sinful by nature and subject to error, (4) Because business abounds with temptations that constantly test the strongest Christian convictions, and (5) Because in a materialistic world that is growing ever farther away from Christian principles, it's tough for anyone to remain a Christian at all times and under all circumstances.

Because "It's Tough to be a Christian in Business" the Christian businessman needs to pray unceasingly. He needs to pray for guidance in his decisions, for the strength to resist temptations, and for a firm faith in Christian values above all others. Prayer is the sole hope for the Christian businessman, as it is the only hope of every Christian who strives to remain true to his Lord while meetin tests of life.

We Go into Business for Ourselves

To give all of us a practical de stration of how tough it is to be a C tian in business, each one of us is going to take a businessman's seat be a desk. We are going to break up five groups and move to separate co of the room. Each group will act board of directors in a typical com Each board will be given an ethical lem to solve. When the group has ar at a decision with which the ma agree, it will elect a spokesman. A end of 15 minutes we will reasse and each spokesman will read the lem of his group, its decision, anc basis on which the decision was rea

If time permits we will then loc these decisions to see how practical are from a business standpoint, how compare with standard business pra and how they shape up against Chr principles.

Problems in Christian Ethics in Bus

Problem Number One—
A Printing Company

You comprise the board of dire of a large printing company.

Last week you were cheered to that your company had been the suc ful bidder on a large order for five lion assorted paperback books—the sold in drug stores—for 25¢ each.

You were happy to receive this for it will come at a time when plant is not busy. It means you w able to operate for the next two m without laying off about 25 people, a usually do at this season, and you w able to break even in your operation

d of losing money during the dull od.

lowever, yesterday the order arrived your people had an opportunity to over the copy you were ordered to t. You now learn that one of the ks consists of pornographic material obscene illustrations. Another book is gatory of all religion, while a third is American and lauds the communistic of life.

our staff has checked with the Fed- authorities and found that your com- cannot be prosecuted for printing books, because they will not be dis- ted through the mail, and they are ected by the constitutional guarantee eedom of the press.

ou are being asked to decide whether company shall accept the order—and a part in producing salacious, anti- ious, and unpatriotic literature—or e the entire order. You must either pt or reject all of it.

stake are $15,000 in profit to the pany and a payroll of $20,000 to 25 le who will otherwise be unem- ed.

o you suggest accepting the order or ing it?

em Number Two—
welry Company

u are the board of directors of a ry company that has an honorable ation and long history of success in city.

st year a competing jewelry com- moved in across the street from This company has been doing an ssive business in promoting the sale atches. It features a poor quality of an unknown brand with an un- ished price.

This company places its own price tag on its watches. The original price asked is at least $50.00 more than the watch is worth. Then the company features the watches in a cut-price sale and shows a price reduction of $35.00 off the "regular" price.

During the past year this company has done a large business in watches and has practically ruined your watch sales. You have continued to feature recognized brand watches and have sold them at the suggested prices, which give you nothing more than the profit you need to stay in business.

But people in your neighborhood do not believe that your watches, with a regular price which matches the sale price across the street, are better buys, even though you and every reputable jeweler in town know this to be true.

Now you are being asked to establish the company's watch policy for the next year.

Do you suggest getting an off-brand watch, giving it a fictitious price and showing a dishonest discount so that you still sell the watch for more than it is worth in order to compete with the jeweler across the street? Do you think it is worth the risk to your long-established reputation which this would involve?

Do you suggest maintaining your present policy in the hope that people will eventually get wise to the merchant across the street and again return to your store? Do you want to risk the possibility that your business may not survive this waiting period?

Do you suggest leaving your long-established location and starting over somewhere else with all the costs and risks this involves?

Do you suggest selling out at a severe

loss and leaving the field to the competitor across the street?

Do you have any other suggestions?

Problem Number Three—
A Trade Association

You are the board of directors of the Solid Fuel Association of the Northern Valley.

All of the members of your association, as well as all of you, are in the retail coal business—and all are facing declining business conditions.

You are to set the policy that your association will follow during the coming year—to preserve the interest and welfare of the coal business—so that your executive secretary can carry it out.

You decide to tell the public that coal heat is safer heating for the home than oil and gas.

You are going to emphasize that coal can be kept on hand so that the householder is not at the mercy of winter strikes at the gas or fuel company.

You are going to say that coal heat is healthier.

You are going to say that heating with coal is more economical, although this is true only with certain grades of coal that few householders can use in home heating plants.

As a Christian coal dealer and board member, are you going to vote for this policy? Why will you agree or disagree?

If you were the executive secretary paid to carry out this policy, would you do so, or would you resign? Why?

Problem Number Four—
A Shoe Company

You are the board of directors of a large shoe manufacturing company.

Your plant is located in a small city where you have been using low- labor. Because help has been cheap have not found it necessary, up to to invest in costly, labor-saving, mo machinery.

However, you have been rece more and more complaints of late a the quality of workmanship in your s and the lack of refinements. At the time the plant has just become unio and you are now faced with demand substantial wage increases.

You have a number of alternativ

You can keep the plant where meet the wage demands, and pu modern machinery. While this wil your employees down from about 4 300 it will not disrupt the econom the city, which depends almost ent upon your plant for its employm However, your cost per pair of s will go up due to higher wages an vestment in equipment. At the same you will operate at a loss for a yea two because your help is unskilled i use of modern equipment, so that people will need to be trained and loss in damaged, unsalable shoes wi high.

You can move your plant to a l city where wage costs will be no gr than they will be under your ne revised scale, but where you will more experienced and more skilled ployees and a wider choice of emplo In a larger city your taxes and m facturing costs will be higher, but will also make some economies in t closer to sources of supply and ship for your finished product, and your duction per man-hour will be hi From the standpoint of a better qu product, and profits, the larger city o advantages.

However, if you move you will

people out of employment, and just
it ruin the business and economy of
present city.

ou are asked to decide whether to
e the plant or remain where you are.

lem Number Five—
Advertising Agency

ou are the board of directors of a
advertising agency.

ou have been offered the advertising
unt of a large patent medicine manu-
rer. It is for a cough syrup, and the
unt of money involved is very sub-
ial. The business is attractive from
ofit standpoint.

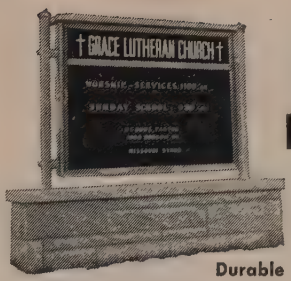
ou have sent the product to a testing
ratory. The laboratory informed you
the syrup is only mediocre in quality
that several brands already on the
ket are superior. Your survey also
's that some of the better brands are
lower in price.

ou realize that if you accept this
ness you will not be able to advertise
thfully as being better or cheaper.
will have to dream up some other
al that will hide these two dis-
ntages.

ould you accept this assignment and
tractive profit? Is it ethical to pro-
a product that is not as good and
cause people to suffer from a cough
r than necessary? Is it fair to re-
this manufacturer your services
his product is also better than some
s on the market?

ould you turn down this business
the full knowledge that some other
tising company will accept it?

ould you advise the manufacturer
o market this product until he has
oved it, although you know this will
onize him against you and place you



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at a disadvantage in getting business for some of his other products, which may be superior in their field?

What is your decision?

Problem Number Six—
A Building Contractor

You are the board of directors of a large home building firm.

Several years ago you purchased a farm on the outskirts of the city with the thought of building about a hundred

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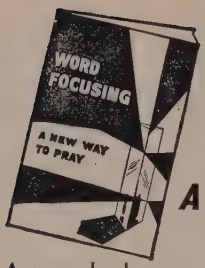

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The Upper Room

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homes on it when the city expanded into that area.

This expansion has taken place. However, you now learn that a meat packing firm has purchased the neighboring farm. It will run a spur line along the edge of your land and when it opens in about two years the plant will cause many unpleasantnesses in the neighborhood.

You are now to decide what disp tion is to be made of this land.

Land on the outskirts of this city extremely scarce and there is much c petition for every available plot.

You can try to sell your plot for s industrial or commercial purpose w the plans for the neighboring farm w not be objectionable, although it w mean taking a loss on your investm and the taxes you have paid over years—and leave you land-poor.

You can try to sell it to some o home builder, with the hope that he not heard of the plans for the neigh ing farm and would be willing to you a profit on your investment. H ever, he might want to know why are willing to sell such a valuable instead of building on it yourself, you may not be able to give him true answer without ruining the sal

You can decide to go ahead with y housing project, push construction as as possible, and sell the homes before meat packing plant is built and pros tive buyers become aware of it. By bu ing very cheap homes you might able to sell them to the type of pe who do not ordinarily investigate a ne borhood and its future as carefully other people might.

At stake is your investment in the l your ability to employ thousands builders for several months, and the portunity to make a substantial pr If you do not utilize this land you have little to build this year.

On the other hand, if you sell property without representing it hone you will jeopardize your fine reputa in this community.

What do you suggest your comp do?

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ggestions for the Leader

After the opening devotional period has n concluded, begin your topic presenta- n by announcing the subject for discussion l adding a few introductory remarks. en read aloud for the group one of the "Problems in Christian Ethics in Busi- s" which are found at the end of the topic terial. Choose one which you think will of particular interest to your group, and which they will be willing to discuss. ss for a decision, but continue the dis- sion only long enough for the men to ome aware of the fact that it is not ays easy to reach a proper decision.

After this discussion is completed, present material as "The Topic." You may want present this material alone, or you may several other men to help you make a el presentation of the material.

When this has been done, separate the ple into five groups (each group should composed of between six to ten men), have each group go into private session separate corner or portion of the room. e each group one of the remaining oblems in Christian Ethics in Business" set a time limit for their discussion of problem. Be sure you have enough ies of this material so that you are able present each group with its problem.

uggest that each man make a serious rt to put himself in the place of those ing the problem. This is important! It be easy to supply an answer if you sider yourself only a disinterested out- r. But if you, as a businessman, with a ily to support and a face that you must at every morning when you shave, t deal with the same problem—what will r answer be then? No superficial answers ld be allowed!

ave each group appoint a chairman who preside during the discussion and report he findings of his group when the entire is reassembled. The chairman's report ld begin with a reading of the problem then explain the group's decision. If e is a strong minority opinion in any p, this should also be presented. The ons for the decisions should be given the Christian principles which apply ld be stated.

ou should have a very interesting and table evening ahead of you!

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